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The Calling of the Teacher.

**Presidential Address
to the Friends' Guild of Teachers, in Dublin,
January, 1906.**

**Reprinted from 'Friends' Quarterly Examiner,' April, 1906,
for the Friends' Central Education Committee.**

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THE CALLING OF THE TEACHER.

By JOHN WM. GRAHAM.

It is agreed on all hands that there is a scarcity of good schoolmasters in the Society, and that it is of immediate moment to increase their number. As I made up my mind to be a teacher when I entered my teens, and have never for a moment in good or ill fortune looked back from that decision, in spite of having had twenty-five years of the life of a practical teacher, I felt that I could not do better from this place than occupy the attention which you have been kind enough to afford me, in saying a good word for our common profession.

It is not sufficient for the adversary to point out sundry disadvantages of the calling. No doubt every profession produces a certain onesidedness in men, and has its dangers and its hardships; what we must do is to compare teaching with other occupations—not with that life of complete freedom and security, that “feeding on the roses and lying in the lilies of life,” that career of a private gentleman of independent means, for which every Irishman whom I ever knew was so singularly and gracefully qualified.

Comparing teaching then with other callings, I plead first of all that it is a remarkably innocent profession; comparatively—though not of course absolutely—free from temptations. It is free, first of all, from the danger of attaining great wealth. If any one would pray to have neither poverty nor riches, he may have his prayer answered among us;

he may indeed fear that the answer may be a little overweighted in the direction of poverty ; but we will recur to this later.

But let us contrast our profession with the sort of thing which members of other professions have to do. We have no opportunity of piling up marvellous bills of costs, nor of participating in the spoils of a lawyer-ridden people. We are not asked to make the worse appear the better reason ; our moral sense is not confused by any discordance between law and equity, or between either of them and justice. The medical profession, indeed, is one which is worthy of great honour, but it is not permitted to a medical man, as it is to us, to confess that he does not know what he is talking about ; for it is notorious that it is a medical man's first duty to retain the confidence of his patients, even when he has lost his own. In this audience I need not say much of the clerical career, of the astounding pretensions of all priesthoods and their imitators, nor even of the less pretentious but still unnatural elevation of the pastor above his flock in relation to those intimacies of the soul which belong ultimately to each man for himself. Nor need I say much about the military profession, with its backward look towards brute force ; the exaggerated stress which it is bound to lay upon obedience, with loss of independence of thought and action, and the brutalising effect of actual slaughter. The actor can hardly help becoming self-conscious with so much self-exhibition. The artist and the poet have to offer their souls for sale, and most of us have not such souls to offer. Architects, scientific experts, financiers, stockbrokers, buyers for mercantile houses, will all tell you how carefully they have to avoid pitfalls ; and the politician follows a calling much overdone in Ireland.

Have I not shown that, though like other men we have to resist temptations to untruthfulness and idleness and bad temper, we have still the chance of remaining a rather specially innocent type of mankind.

Further, we have persistent positive helps in our spiritual life. The responsibility for our personal example is with us every day; any lack of dignity or of honour is at once fatal to our influence among our young critics. Do we need discipline in patience and cheerfulness? It is with us every hour. Do we desire tact in dealing with our fellows? It is almost the touchstone of our success. Our wits must be kept bright and ready, and if the gods have granted us a power of repartee and the radiant gift of wit, what an opportunity for its exercise have they not granted us also? A life of pureness and simplicity, with regular habits; a life into which thoughts of dissipation rarely enter, is compulsory for us. It is really we teachers who receive a guarded education. Why, we are even guarded, more or less, against smoking—which I am old fogey enough to be glad of.

It is sometimes said that teachers, through perpetually living among their juniors, and by exercising a little brief authority, become pompous and dogmatic and self-complacent. Theoretically this might be so; perhaps it once was so; but I am bound to say that in practice I have rarely found it so; I rather think we are a timid, humble race of men, whose principal object in life is to displease nobody.

The very subject-matter of our work is ethically stimulating in the highest degree; to moralize others is moralizing to one's self; in other words, teaching is a mission into which a holy enthusiasm can hardly help entering; we are directly and

all the time messengers of truth and ministers of virtue. There are other such messengers and ministers—preachers, home and foreign missionaries ; but while exercising a ministry not less blessed than theirs, we have this advantage, that we also provide something which is worth money, and which people will pay for ; we earn our living, and are not dependent, as those are, upon charitable gifts. We are therefore able to preserve our independence, which makes a great difference to the religious worker.

Coming now to the outward attractiveness of the actual work of the teacher, let us not forget how young we are kept by it. Our work does not lie among the physical wrecks of humanity, amid sadness and pain, poverty and bereavement, as the work of the medical man so nobly and helpfully does ; we are not called upon to check and punish the villains of society as lawyers are ; we have not to slay with the soldier, nor to redeem the lost with the slum pastor, to whom all honour ; we are asked to deal with boyhood and girlhood, with human life at its brightest, healthiest, most innocent, most hopeful period ; with dawning spring-time, confident steps, bright eyes, and ready laughter. And we do our work, not in a dusty city office, with a blank wall in front and the electric light on all day, but in attractive and healthy resorts, in bright schoolrooms and playing-fields in the country. Think of what those playing-fields mean to a young man between twenty and thirty. Our modern civilization only takes care of our physical welfare until we leave school or university ; after that it consigns us to regular daily labour, with perhaps a distant game at football at the end of a railway journey on a Saturday afternoon, played with teams not always congenial. But a school is a place where physical well-being is guarded ; every

day a man has cricket, or football, or fives, or tennis, ready to his foot or hand, and plenty of time to play. I am not sure that the teacher is not the only man of the middle classes who both works for his living and leads a proper human life.

We often envy—I, at least, do—the life of the pure scholar, his uninterrupted hours of reading and thought, his harvest of obvious results, his world of joy that no man can take from him. Well, we have some compensations, even there. He probably lives up in the clouds a good deal, and his wife or his servant manages affairs; but we are perpetually called back to the earth.

I have not mentioned that for which we are most envied—our long holidays—for they are a necessary accompaniment of the unceasing tax of the labour of the term. Our friends do not always remember that there are fifty-two Sundays in a year, which makes seven and a half weeks of holiday; and if one includes Saturday afternoons with Sunday, one has the whole of the teacher's vacations accounted for. He works seven days a week during term time in a boarding school. It is nevertheless a convenience to have our rest so concentrated that travel at home or abroad is easy to us. But I do not for a moment suggest that our whole career is anything but an exceedingly laborious one. To be always on the pounce; to sleep in charge of bedrooms of boys or of corridors full of students; to have no private meals—or very few—but instead to carve, to oversee, to reprove, to punish, whilst we ought to be occupied in the processes of nourishment: all these added to the regular hours of teaching, study, and oversight, represent so continuous a tax upon nerve-power that holidays are not a day too long. In practice teachers do not live a long professional life, and that is the surest test of all.

The worst—or the best—feature in the teaching career is that we cease to be efficient when we become weary or worried. The boy who came up after a lesson to a colleague of mine who had been setting a large amount of punishment, and gently and satirically asked him if he had a headache, had hit upon a truth. I hope all head-masters present are equal to Dr. Arnold's three steps upstairs at a time! I hardly count this strenuous labour among the disadvantages of the teaching profession. If it be accompanied by proper remuneration and good surroundings, I count it rather among our blessings. I said a minute ago that the absolute need of being in good form might be counted to the good. There is much to be said for a profession in which the competition between self-development and service is almost obliterated. To most men the contest is a painful one between culture due to reading, study, and travel, on the one hand, and the attendance of committees, public speaking, hours of business, or practical administration on the other; but in a teacher's case it is his absolute duty to be well read and as widely travelled as he can. A visit to Egypt, a day in the National Gallery, or the study of Browning, are not to him relaxations stolen from the duties of life; they are in the line of his preparation for service; they are his only to give, and therefore they are his without question.

There are one or two points, all remediable, which are disadvantages to us, and which are the only reasons which would make me hesitate about recommending the profession to my own boys. One is that the family life of the head-master has not been in all our schools properly arranged for. It is not possible for a number of children to be brought up as children should, in a public institution. It is not right that the occupations and qualifications of their

mother should be too much a matter for the consideration of Committees. In the way of studies for resident masters we may gratefully acknowledge that much has been done of late years. Secondly, salaries should be calculated on such a basis that a modest competence should be within sight as a man approaches fifty-five or sixty, for he is apt then to be past efficiency. Thirdly, there should be the same freedom of religious conviction allowed to teachers, without harm to their professional prospects, as is allowed to other Friends; for it is at our peril that we tamper with the honesty and the spiritual freedom and the fearless speech of those who are to make our own children honest and spiritually free and fearless in speech. The case of a teacher among Friends who is cast out of the synagogue is peculiarly hard, for to a Nonconformist most of the best posts outside the Society are still closed. We may reasonably hope that the future will mend this.

There is another point which in each case requires adjustment, but which I do not account as a matter of complaint, because in most cases the adjustment is well made. I refer to the establishment of right relations between Committees and their employees. The headmaster should be free from interference in matters which are purely professional, and criticisms of his management should be made, not in a gossiping way, but with a due sense of responsibility; care, too, should be taken lest, in examining too much into detail, the Committee weaken a man's initiative, which is one of the school's principal assets. This relationship is, however, only one of the many human relationships which require careful and considerate adjustment in every walk of life; many of us have to be thankful for the kindness and confidence with which we are treated by our Committees.

It was said by someone at the late Yearly Meeting

that one of the deterrents to the teaching profession, amongst women particularly, was that teachers were not treated in all places as social equals by all the Friends of their neighbourhood. One desires to tread delicately on this ground, and I think that no one has a right to expect more social regard than his or her manners and behaviour, mind and conversation, properly warrant. But a teacher has a right to as much as that, and in most places I am sure receives it, even although his or her income may be relatively small. If Friends have not everywhere the refinement of mind sufficient to enable them to rise to this moderate and reasonable standard, then they are falling behind the world at large, where no such mere financial test is put, and where schoolmasters, along with barristers, clergymen, and military officers, are welcomed habitually into circles of people possessed of far higher incomes. In a university city the university people have no need, in my experience, to seek the social patronage of the wealthy: the reverse is commonly the case. I desire not to forget the proviso with which I began; for there is no doubt that in the present economic situation most teachers come from comparatively modest origins; so, in fact, do many millionaires. How well it would be, nevertheless, if some of those who start life with some capital, with the best of educations, and with wealthy connections, would become teachers, for the sake of the work, as a kind of luxury in which the possession of a private income enables them to indulge.

A more frequent case is, however, one in which the choice lies between teaching and some retail business or some post in a large concern which demands little or no capital. The man who chooses the shop may make more money than he who chooses the school; but surely that prospect, ex-

tremely doubtful in itself, is the only one in favour of these kinds of business. They are tedious, laborious, generally uninteresting in themselves, except in so far as all human relations are interesting; and if a boy is intellectually bright, strong in character, full of ideals and of sympathies, let him be encouraged to try to be a teacher and use the Flounders endowment. In Scotland the ambition is to have one minister in the family; why in many a Quaker household should there not be pride in breeding a teacher? I remember, when a boy at home from Ackworth, my mother advised me to become a teacher, telling me as I stood by her bedside that it was "an honourable profession." And here I pass the message on, which has had its way with me.

External incidental advantages, however, do not go deep enough to give one solid satisfaction, unless one feels that the work itself is worth doing, and has difficulties which it will be a triumph to overcome. Going so deep, then, shall we conclude that schoolmastering is joined proverbially with farming in being the profession that anybody can practise, or shall we believe that in the very work of his profession the schoolmaster finds an intellectual reward? That is, is there a theory of teaching which it is inspiring to know? and is there an art of teaching which it is a joy to practise? I am one of those old-fashioned people who believe that the theory of education does not carry us very far towards practice. That there is a psychological treatment of the mind which it is our function to develop is of course true, and that we ought to study this psychology I heartily agree; but I think that the theory fails us so far before one reaches the niceties of practice, that no exaggerated stress should be laid upon it. The same is, however, quite true of the other professions. The clergyman's theory no two schools of

theology even begin to agree about. The lawyer's theory is, indeed, a difficult Ariadne clue, hard to follow through mazes of concrete illustrations, which hang on doubtfully to any illuminating general principles. Medical theories have, from age to age, succeeded one another through hope and reputation into discredit.

In this talk about theory I am, of course, not including the great stores of facts which have to be accumulated by all the professions: the history, the languages, and the traditions, which furnish out the theologian; the endless detail of legal precedent; the years of memory-work through which a medical student toils; the facts of history, science, mathematics, or languages accumulated by the schoolmaster. But our Guild discussions are oftener on methods than on theory, a sign that it is as an artist rather than a man of theory or of learning that the schoolmaster finds his satisfactions. He is to make something. His canvas is not, indeed, blank when it comes to him; it is full of sketches and studies of lovely possibilities, also of blanks and shadows; he has to mix his colours in the medium of good temper, and use the paint-brushes of dignity and authority and persuasion, work in the light of cheerfulness and sympathy and hope, and fix his colours with the consciousness of an overshadowing Divinity; and so he makes the man. The workshop is as dusty, as dry and uninteresting to the outsider, as other artists' workshops are. Out of noise and strain, out of faults and sins, out of restless temperaments and gnarled and knotted natures, the schoolroom builds its art product. The fine frenzy is not lacking at mighty and critical moments, nor the quiet satisfaction wanting when you know you have dropped a new truth into thirty young minds, and have reason to think that in five or six

of those it will fructify ; when you have the boys well in hand, their eyes kindling with interest, their fingers busy with their pens ; when the play of the brain goes back and forward like an answering chime. When you tell a boy to think, and he does think, are you not an artist ? And what can be better than to be an artist ?

Boys and young men are our raw—sometimes our very raw—material, out of whom and upon whom we have to guide the forces of good, to fashion a man who can think clearly, speak attractively and boldly and not too much, act both promptly and unwearyingly, and go through the discipline of life possessing a cultured mind, a large heart, and a wide knowledge of human nature. That this can be done, and has been done, is plain from those events which now and again occur at the close of a teaching career, when a man's pupils rise up from every corner of the world and call him blessed.

I think one also needs to be satisfied that this particular corner of the profession, our Friends' Schools, are a worthy sphere for a man to spend his life in. At first sight denominational schools have rather an ugly sound with us. We regard them as generally inferior to unsectarian schools. In the elementary educational controversy the word "religion" has become almost a terror, and is chiefly used by those who have crippled the schools in the interest of a sect. A public school where the masters are in holy orders is generally one where the boys are in unholy disorders. The removal of religious tests has been a new birth to the universities. What have we to say for our denominational system with its Quaker atmosphere ?

T. Edmund Harvey, in his address to the York Old Scholars last Whitsuntide, touched bottom truth here. He pointed out that the religious orders and

the ecclesiastical churches have lost public confidence—where they have lost it, as in France, in spite of their self-sacrificing zeal—because they have lost sight of the end in the means; have worked for the interest of their Church chiefly, forgetting that it is only a means of grace. But the Church's numbers, influence, wealth, and power, have been the test they have habitually applied to find what was good and what was evil.

It is a very human mistake; none of us are quite free from it; but it is true idolatry, it is substituting the symbol for the reality. So that our Friends' schools cannot justify themselves sufficiently by showing that they buttress up the Society: they must also show that they send forth public men, citizens, Christians, merchants, scholars, preachers, saints, living epistles known and read of all men, better than could be hoped for if our schools did not exist.

Fearlessly we abide this test. I happen to be well placed for judging. We have in Dalton Hall, during the twenty sessions of my residence there, received a constant flow of men from Friends' schools, from all the large public schools, and from schools of other types. The qualities I have learnt to look for in the boys from Friends' schools are, intellectually, a wide general interest in books, in science, literature, and public questions, the ability to bring away from a lecture full and intelligible notes, and the gift of talking about something besides the New Zealanders; morally, a large immunity from the coarser temptations, an assured truthfulness and refinement, a preliminary assumption that I am likely to be friendly and of good intentions, a recognition of our duty to the poor, shown, it may be, in a willingness to help in the Adult Schools. Nor is there anything lacking in scholarship, in grit, in

social gifts, or in manliness. Adding all these things together, you will see that it amounts to a higher plane of living. I advise no Friend to send his son to other schools; he may grasp a social husk and miss the grain that builds up life.

The question has from time to time been raised as to whether teaching is not so much an exercise of the spirit that it ought to be practised without pay, as a labour of love. The classic instance of this is of course, Socrates, who is recorded by Xenophon in his *Memorabilia* (1, 2, 6), to have said that a money payment between teacher and pupil was "nothing less than servitude, robbing the teacher of all free choice as to persons and proceeding; and he assimilated the relation between teacher and pupil to that between two lovers or two intimate friends, which was thoroughly dishonoured, robbed of its charm and reciprocity, and prevented from bringing about its legitimate reward of attachment and devotion, by the intervention of money payment." This has also been put into practice amongst that wonderful people the Japanese, whose patriotism finds scope not only on the battlefields of Manchuria, but in an almost, to us, incredible enthusiasm for education. The Japanese nobility in olden times felt it to be a duty and an honour to teach the young what they ought to know, as a part of public service. The Bushidô which they taught was a system of principles, conduct, and manners, somewhat analogous, perhaps, to the teaching given to a page in a knightly household in the days of English chivalry, when men sent their sons to be trained in noble houses. The nearest approach to the entire abolition of financial advantage among teachers here to-day is of course represented by the Jesuits, the Christian Brothers, and other smaller teaching orders of the Catholic Church; the idea of ecclesiastical service

has, with these men, taken the place of private remuneration.

What then shall we say to these things? To me it appears of the utmost importance that a teacher should be in a position to practise what he preaches. This no celibate secluded from the world can do; our boys must be brought up by men who are men of the world, who think the ordinary thoughts of men in a dry light, without the intervention of the coloured glass of monasticism. No ordinary boy could say that he would like to be such a man as a Christian Brother. Teaching orders are a mighty weapon in the hands of a church, but they paralyse the life of a school, close enquiry, and limit thought. Nor can we, I am afraid, imitate the Japanese nobility; it would hardly be safe to hand over our schools to the care of our younger peers, whose gifts are apt to lie rather in the education of dogs. Socrates, again, finds his true modern parallel in the Adult School rather than in systematic academic instruction. It was essentially an open-air adult school which Socrates held day by day in the market-place at Athens, shockingly amateurish, I do not doubt, from the point of view of the Established Church and the older Universities, whose pretensions he made to look so ridiculous. There was the same freedom of discussion, the same critical spirit, the same true reverence, the same haphazard variety of subjects, above all, the same adult pupils as we are familiar with in the gaslight on a foggy Sunday morning in an upper chamber in some English town. When the philosophy of Socrates left the market-place and entered the lecture-room at the Academy with Plato and his successors, fees were doubtless paid; Theophrastus, the successor of Aristotle at the Lyceum, was so lavish in his charities that he must have had considerable wealth.

He inherited from Aristotle the largest private library then known, and in his will he provided for handsome buildings and sculptures for the School of Philosophy. "Freely ye have received, freely give," is the right principle in these matters; but when a teacher's training costs him—or somebody else—a thousand pounds, and requires the whole of his time for its practice, it is needful that he should be paid. Moreover, confusion results when that which is worth money in the open market is to be had for nothing in that market. The Adult Schools do not equip anyone for business or profession; our schools do, and therefore the teacher should be paid.

Having once established this principle, we go on to ask that, if paid at all, they should be paid enough to enable them to read widely, to travel, to educate their children well, and to move easily and without question in the way of life in which their pupils move, or in a better way. It is not a good thing for boys to have any reason for looking down socially upon those to whom they have to look up intellectually and morally. Moreover, as a fact in economics, the quality of the higher work is almost sure, within limits, of varying with its remuneration. It never succeeds to beat down a professional man's fees. My feeling is that if our salaries in the Society of Friends were about twenty-five per cent. higher than they are now, everyone would gain by it—parents, pupils, teachers, and the public generally; and there, I think, they might stop.

Outside authorities—*viz.*, Michael E. Sadler, the Teachers' Guild of Great Britain and Ireland, and the Incorporated Association of Assistant Masters—give a figure of about £235 a year as half-way between their minimum and maximum salary for

a graduate assistant master. It is worth noting that the average salary of an assistant master in Friends' schools—as recently discovered by the Central Education Committee—is £160 a year, plus board and residence—that is, £210 a year altogether; and headmasterships, including board, residence, and house expenses, may be said to be worth from £400 to £800 a year. I think that we are paid almost, though of course not quite, as well as we deserve; nevertheless it is of public importance that salaries should further rise, in order that a race of teachers may grow up who may be worth more than we are; the standard is not yet up to the level which the public welfare demands. The salaries for women are at the very minimum figure which the authorities prescribe, but the registered or graduate women teachers bear a small proportion to the others.

What, now, are our pitfalls, if we have any? It is a notable fact that an organization which has been called into being to meet one of the needs of mankind is very apt, by the routine and the proprieties which it establishes, to stand in the way of new and living methods of meeting that need. Look at the attitude of the medical profession to any innovation upon orthodox practice, such as their treatment of hypnotism or of homœopathy. Look at the way in which law obscures justice. Look at the way the Roman Church treats mere religious truths. Things must be done in the orthodox manner, sanctioned by the practice of experts, or they shall not be done at all.

Has the teaching profession any share in this narrowness of things established? The opposition of the Universities to the admission of women, the long fight made for exclusiveness by a purely classical training, occur as cases in point. Religious tests

must be set down to the Church, not to the teaching profession. On the whole we have so little uniformity, so little orthodoxy to bless ourselves with, that I think we are not great sinners at present. But there is no doubt that this is a danger due to human nature, and it should ever be guarded against by the maintenance of an open mind. 7

Again, are we in danger of invading our neighbours' rights? No nation has, as yet, cared enough about education to give its professors that undue influence in the State and in society which other professions have from time to time enjoyed and abused. States have been victimized by their soldiers many a time; the undue and even ruinous usurpations of the clergy are the curse of Ireland and the great puzzle to her well-wishers. Progressive modern nations need to be on their guard against the medico-scientific popes who wield over our timid heads the thunderbolts of disease, now much more vitally dreaded than ecclesiastical threats. The liquor trade has captured one of the political parties, and threatens our whole national welfare. Commercial monopolists hold America in their grip.

But little of this temptation has fallen in the way of the modest schoolmaster. I believe he is held in great honour in China; and an American College President is a man to whom the public gives great heed; he is almost an aristocrat, in a country which has to manufacture its own aristocrats from mere merit. But with these remote exceptions the teacher has little temptation or chance of straying out of his sphere to invade more public callings. J

There is, however, one function which may not unreasonably or improbably fall to a good many of us. I mean the ministry of the Gospel in the Society of Friends. Of the ministers who have

been widely influential and whose work has counted for most, how many have been teachers? Josiah and William Forster, Isaac Brown, John Ford, Fielden Thorp, Sarah Grubb, William Scarnell Lean, and so many more that a complete list would be impossible, brought to the work of the ministry trained minds, wide reading, the power of public speaking practised in daily and hourly exhortation, and that preoccupation with conduct and character which is the motive at the back of sound ministry. It is fitting that many such men and women should be called to preach, that their ministry should have contents and significance, and should be sympathetic and intelligible. Oxford and Cambridge will not make a man a minister, but neither will they prevent him being one, nor fail to aid him if he be called. So few Friends are both University men and public speakers, that the Society greatly needs the help of those who, at any rate, possess the outward qualifications which may be consecrated to this service. It is true that this adds one more burden to our laborious Sundays, but it is a burden well worth bearing while strength lasts.

Should the scarcity of men teachers become chronic, there can only be one solution in these days of co-education. Teaching will pass increasingly, as it has done in America, into the hands of women. This, may I venture to think, would be an evil.

In the first place, it would not even give a larger opening for women's careers. For every man who is displaced by a woman from any important post, we have one family the less—one wife the less—and the net result is the substitution of an unmarried woman for a married pair. Anything which discourages or delays the founding of simple and frugal families amongst us, particularly among educated

Friends, is an evil to be shunned like a burning sirocco or a deadly plague. We are already too far removed from nature in that matter.

But the principal point is, of course, whether, after very junior classes, after the age of ten or eleven, it is good for boys to be under women. I apply the same test as I did to the religious orders. A teacher should practise what he preaches, should be a forcible example and a personal model. A woman cannot be all this to a boy. She has never had a boy's mind, or known a boy's temptations. She has not even known boys as mothers know them; and boys often puzzle mothers. Women teachers can hardly keep a sense of proportion between trifling boyish qualities, unamiable but inevitable, and smoother conduct covering deeper cankers in character. Good manners are apt to take too large a place in their minds. Boyish self-assertion is annoying and appears unreasonable and unexpected; a man understands, he was probably quite as blatant himself once in his raw days. Boys have to learn how to behave to men as well as to women; and some of them want treating in rugged fashion than women ought to be asked to practise. The combatants—and it is sure to come to that sometimes—are not fairly matched from either's point of view. That you cannot possibly cheek a woman does not teach you not to cheek men hereafter. A leading American schoolmaster turned once from conversation with me for a few minutes to cheer up a tall youth of sixteen who was standing crying alone, having just come to a boarding-school for the first time. I expressed my astonishment. "Thou seest," he says, "our boys are brought up so much by delightful gentle women, that they are not fitted to battle with the world, and do its hard work. The young American in the Eastern States looks out for

some secure and comfortable post without much adventure, and leaves the rough work, the pioneering, the risks, and the great successes to Englishmen or Westerners."

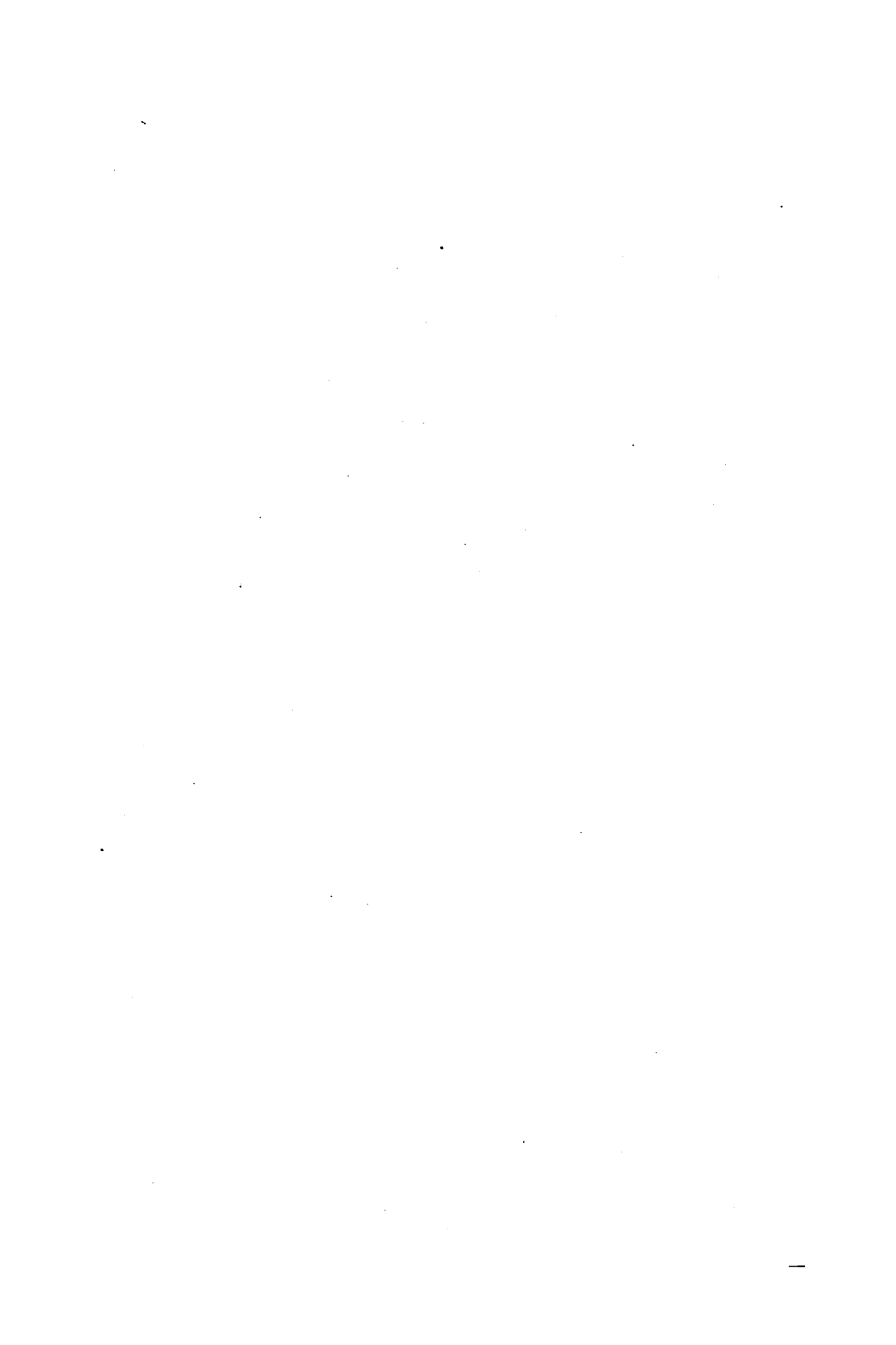
We men are in the same position with regard to teaching girls. Girls are creatures whom no man can understand, particularly no unmarried man. Sex comes in and disturbs the relation—teacher and pupil either like or hate each other in an exaggerated fashion. Men and women cause one another a good deal of anxiety in later years; ought there not to be a close time for boys and girls? For the unspeakable help they may be to one another is not an affair of school days. So I desire that men teachers shall not fail from among us. I do not mean to enter at large upon the great subject of co-education; but even if on other grounds we preferred it, it is still desirable in a co-educational school that the staff should not be predominantly of one sex.

I have, then, pleaded that our profession is specially innocent and free from temptation; that its daily exercise stimulates our sense of responsibility and gives us a spiritual discipline hardly to be avoided; that we cannot intellectually rust or easily degenerate in tone, that we are really undergoing a guarded education all the time. We are missionaries who earn our living, professional men who are also pastors, and may not unnaturally become ministers. We work in bright and healthy places, among bright and healthy people; we have games and holidays. We are in duty bound to keep ourselves fit, and to practise all available self-culture. I have pointed out certain remediable evils that we suffer—in home or in salary or in conscience—and have touched on our social position, and on the comparison between the shop and the school as

a career; and I have made a moderate proposal as to salaries. I have spoken of the teacher as a theorist and as an artist, and have dwelt on the worthiness of our Society schools. Further, I have pronounced us free from usurping undue influence, or from encasing ourselves in a stifling armour of professional routine. I have finally dwelt on the need for having enough men teachers to deal with boys.

There is open, then, to all fit souls a career modest and laborious, but not separate from art and letters, nor denied the doorways of history or science—a career followed by men who may be sadly ignorant of investments, and of what is narrowly called the “world,” but who are experts in their own world, the world of the dawning minds of men and boys. We shall not become conspicuous as public men, nor shall we attain title or fortune, but we shall wield in many a quiet country schoolroom an influence not to be measured; we shall be honoured far beyond our deserving by strong men whom we have piloted through the days of their weakness. We are of a craft in whose work is play and in whose play is work; who find obliterated often the line between enjoyment and duty, and from whom the long conflict between self and others has partly fled away. For us the daily round—the common task—sharpens the senses of the soul, and draws us on by life’s long habit to the temper made memorable by a loyal son in the great Elegy to the great schoolmaster whose grave is in Rugby Chapel:—

“Not *alone* wouldst thou be saved, my father.”



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